



The  
Jewish

# Gaily Forward

Cheshvan + Kislev + Tevet 5776 ■ November + December 2015

## Chanukah: A dedication then ... A dedication today

BY RABBI TED RITER

"**M**ai Chanukah?"—"What is the meaning of Chanukah?" So begins the classic rabbinic discussion of this holiday in our Talmud. This year, Chanukah begins on the evening of December 6th. Ask any Jewish child and he or she will tell you about eight nights of lights and candles, eight nights of *latkes* (potato pancakes) or *sufganiot* (jelly donuts), and eight nights of songs and dreidels. An older child might know the story of the miracle of the oil: After the Temple's oil was desecrated by the Greek invaders, only one night's worth of kosher oil remained, yet it lasted for eight nights. A student might be able to explain that the Maccabees led the Jewish people in a war to uphold their ancestral law and defeat encroaching Greek influence. An adult might even bring in arguments about the holiday of Chanukah having roots in the celebration of the Winter Solstice.

Yet truly, none of these answers suffice. The sheer fact that we have so many possibilities to the "Mai Chanukah" query indicates that no one answer alone can bear the weight of the question. Therefore, we look deeper. Perhaps the best place to start is with the actual word "Chanukah." "Chanukah" translates as "dedication." Chanukah, in our holiday context, refers to the re-dedication of the Second Temple in the second century BCE after it was ransacked and desecrated by the Greek leader Antiochus Epiphanes.

When we light our Chanukiah (9 branched candelabra) each year, we commemorate a military victory and a miracle of the oil. At the same time, we celebrate something much greater. During the eight nights of Chanukah we celebrate a deeply personal re-dedication. It is not solely a commemoration of the re-dedication of the Temple which once stood in Jerusalem. Nor is it simply remembering the re-dedication of the oil used in the Temple's menorah. Instead, it is a re-dedication of the Jewish people and of Judaism itself.

Over two thousand years ago the Maccabees stood up for their religion and rallied Jews to reclaim their ancestral heritage. They fought against not only the Greek rulers, but also the voluntary and involuntary Hellenization of the Jews. Over the course of the struggle, the Jewish people re-dedicated themselves to a newly restored Judaism.

When we ask today, "Mai Chanukah," the answer seems clear: This holiday is one of renewal and dedication. In one sense it is a commemoration of events long ago. In another sense it is a reminder to the Jews of every generation to uphold our Judaism, enliven it, and dedicate ourselves to it. I believe this understanding may be extended beyond Judaism as well. The Chanukah season offers us a wonderful opportunity to re-dedicate ourselves to our family, our friends and our community.

As we enjoy the sights, sounds and tastes of Chanukah this year, may we find the strength to re-dedicate ourselves, thus truly living out the meaning of the holiday.





# Pulling the "Rabbi's Card"



**ON ROSH HASHANAH** I said the following toward the end of my sermon on recognizing the holiness in others:

I'm going to do something tonight that I typically do not do. I'm going to pull the "Rabbi's Card." You have entrusted me with

this pulpit, you have asked me to lead this congregation for this interim period. You have already wept on my shoulder and celebrated in my arms. I stand ready to name your children, and smash a glass under the *chuppah* (canopy), and hold you as a loved one draws a final breath in a hospital room. I will steady you as you put earth on a loved one's casket, and I have already spoken with you as you have prepared for your own day of death.

In just a few short months, I have learned this about you, and I am asking that you listen to me now and really absorb what I am saying: You are beautiful. You are pure. And, you are holy.

Tonight, I am giving you the encouragement and the permission to see these things for yourselves and to see it for others.

Regardless of what last year or the last years may have looked like, tonight we all get a chance to start again. We are here to start anew. And, if we can do this, then we have to believe the person whom we have always seen as a weed, the one sitting down the aisle and the one across the country can do the same thing.

After months of asking congregants, "What makes Sha'ar Zahav unique?" the answer is: you! Not only are you holy, you are willing to give each other a new chance. You are willing to evolve on a personal level and accept others going through their own personal evolutions.

On an institutional level, you also are willing to see the synagogue evolve. CSZ has a short but very proud history of growth and new beginnings. From the founding in 1977 with three gay men, to welcoming women, to embracing the full array of LGBTQ Jews and their partners, to stretching the doors wider for children, and encouraging allies who do not themselves identify as LGBTQ. Congregation Sha'ar Zahav is a beautiful model of growth, adaptation, evolution, and wel-

coming. In 2015, it's easy for me to look back and identify this as a natural progression. And yet, I know each of these changes was accompanied by deep, powerful, and sometimes painful discussions.

Lightbox Collaborative began working with CSZ in the winter and has helped us clarify our mission as we continue our communal evolution. This was a crucial first step and we now have more questions to ask: What programs do we offer

that further our mission?

What is the appropriate balance between lay and professional leadership that will help move us forward? How can we best utilize the skills, expertise, vision, and energy of our professional staff, and retain the sense of congregant empowerment and involvement that built CSZ and continues

**Congregation Sha'ar Zahav is a beautiful model of growth, adaptation, evolution and welcoming.**

to make us unique? How do we model a Shabbat or Holy Day service that best represents our values and is meaningful for both the first-timer and the long-time participant?

Like the ongoing evolution we have experienced over the past forty years, the next months will involve conversations and decisions that will (re)define our community. The months will be filled with stories and anecdotes from our past. They will be filled with hopes and dreams for our future. They will be filled with passionate voices, deep introspective moments, and loving embraces.

I will be here to facilitate these discussions, to shine a light on what might be unnoticed by some, to ensure that all are both speaking and hearing each other clearly, and most of all to remind us that: we are beautiful, we are pure, and we are holy.

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# This Little Light of Mine



**MY FAVORITE** spiritual keeps running through my brain today: "This Little Light of Mine" by Avis Burgeson Christiansen and Harry Dixon Loes. I can just imagine you humming the tune right now. I always feel optimistic about life when the words flow through me. I am certainly feeling optimistic about Sha'ar Zahav. We have quite a light to shine all around. I don't know how many of you have noticed, but exciting things are happening at Sha'ar Zahav.

At our monthly Va'ad meetings, we are spending much of our time going through various exercises to think through our identity. This is a continuation of the work that started last year with Lightbox Collaborative. Lightbox helped us identify what they called our sweet spot: the uniquely Sha'ar Zahav kernel that makes us so special. I have come to understand that our identity is merely the lens through which we focus our programming, our services and our role in the Bay Area Jewish community. Rabbi Riter led us through an exercise at our Va'ad meeting where we created advertising for Sha'ar Zahav through various lenses that we may use to describe our identity: an LGBTQ synagogue, a community synagogue and a fabulous synagogue. As you can imagine, everyone wanted to create an ad for us as a fabulous synagogue. Last month Rabbi Riter and Michael Chertok focused the group on identifying as a social action synagogue, a music synagogue and a synagogue that develops meaningful Judaism for us as individuals.

What I noticed in both exercises is that we are all of these elements. We are LGBTQ, we are a Bay Area community synagogue and we are fabulous. We are also a music synagogue. Our High Holy services were full of beautiful music. The cantor leads us in Shabbos Beat every month. Klezmer Shabbat is just around the corner. We are advancing social action initiatives with two programs: discussion on the ballot initiatives related to housing, which happened in October, and a lunch for seniors in the Tenderloin. We are also continuing to work to develop a meaningful Judaism for our members with our mussar programs and chavurot.

In other words, we are doing the work to be the most fabulous, LGBTQ community synagogue that we can be right now. As we continue our identity work, I have come to realize that it doesn't mean becoming something. We already are all of these elements. The work is in figuring out how to avoid being, as Leo Hill says, "the best kept secret in the Bay Area."

What happens when we let the Bay Area community know about us? Our light shines. What happens when we put notices about our programs in social media, or let our friends know about an event or advertise? People show up. As we continue our identity work, remember what you love about Sha'ar Zahav and let it shine all around.

## Our own Al Baum to be honored by Keshet at Glimmer event

Jewish LGBT inclusion activist organization Keshet will honor Sha'ar Zahav member Al Baum at their Bay Area gala on December 3. The event will be held at Oasis, 298 11th St, at 6pm.

Al is the founder of the LGBT Alliance at the SF Jewish Community Federation, and will be awarded the Rosh Pina Award for his lifetime of work on behalf of the Bay Area's LGBT Jewish community.

# GLIMMER

BAY AREA GALA | DECEMBER 3, 2015

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# Interview with Elizabeth Katz



BY JAMES CARLSON

*Elizabeth Katz was a longtime Sha'ar Zahav member who now lives in Mexico with her partner LeeAnn Thompson.*

I left San Francisco about 1990 and continued working in Portland, Oregon, where I met LeeAnn in 1994. With retirement looming for both of us, we thought about living more inexpensively in Mexico.

In terms of climate, we wanted to live in the central highlands, and we decided also that we wanted to start out where there was a gringo community and preferably also a Jewish community and a LGBTQ community. After some exploration, we chose to live in Ajijic, Jalisco, and moved there in November, 2011. It has been everything we hoped for!

No sooner did we arrive than we joined the Lake Chapala Jewish Congregation, a Reconstructionist congregation with its own synagogue complete with ark and Torah scrolls, but

no rabbi. And no sooner did we join than I was asked to run for the board, and then a controversy arose which soon caused a split. LeeAnn and I joined the new Chavurah Chapala group. We meet in homes, have no ark, no Torah, no rabbi, no dues, no officialdom. We encourage participation from the full spectrum of Judaism, including humanistic Jews, and also encourage active participation by non-Jewish partners.

I helped prepare the Sha'ar Zahav siddur. I bought my own copy in 2009, so the siddur came to Mexico with me. In the chavurah, I immediately started to lead some Friday night services, and High Holy Days services. I drew on the sensibilities, as well as on the liturgies, of CSZ and of my Oregon congregation, and I also used Internet resources. I crafted services which I hoped would be as beautiful and as meaningful as the ones I had been so fortunate to experience.

I wish I had a copy of the CSZ machzor and supplements! The CSZ siddur is useful for the elements of the liturgy that are common to

Shabbat and to the High Holy Days.

A visitor from Tucson, Bryan Kaplan, came to a Friday night service I led in August, and immediately his good voice and Jewish knowledge were apparent. LeeAnn and I invited Bryan and his spouse Brian out to dinner and had a great evening while getting to know both of them better. That's when we found out that we all know Sha'ar Zahav past president James Carlson.

Bryan is definitely a rising star in our chavurah. He got lots of positive feedback for his role in leading services this year. Upon finding out the dates for the High Holy Days in 2016, he and Brian changed the dates they will be here so that Bryan can be part of our observances again. As he says repeatedly, the chavurah is a "good fit" for him and he really likes it. Bryan also said he only had a day or so to browse through *Siddur Sha'ar Zahav*, but was very impressed. From the quality of the printing to the prayers for every occasion, he said, "You can be proud of this great effort."



# Becoming a Member of the Tribe

BY JUDY HUERTA

I was not born Jewish, but for many years I lived a more and more Jewish life. Finally, though, three years ago I took the plunge—in the mikvah—and became a member of the tribe with great joy and pride.

Recently I took one of those ubiquitous quizzes on that embarrassingly addictive Facebook, which determined that I am neither an optimist nor a pessimist, but a realist. That makes sense, as I spent much of my life arguing, searching, questioning, doubting, challenging, and asking for proof of what others believed was Truth. Ultimately I decided that the only reasonable course of action for me was to make my own decisions about what I value, what I choose to believe, and how I will live. I was extremely pleased, as over the years I realized increasingly that Jews seemed more willing than any other group to grapple with the deepest questions and tolerate (at least in “the big picture”) the ambiguities and differences of opinion in their midst and in the world at large. I suspect that Judaism’s ancient connectedness is so deep it



can afford to tolerate, and perhaps even accept, differences.

Within Judaism I see respect for learning, appreciation of beauty, and desire for justice and peace. In Judaism I also see wounds inflicted by prejudice, oppression, rejection and worse. Still Jews persevere to make the world a better place! Who can’t admire that?!

Judaism offers so much of what I need: rituals that are a vehicle to the sacred within, texts that encourage moral behavior, diversity in its community, community that both

celebrates and struggles together, resources for any spiritual need, traditions that ground and balance me, and the company of those who appreciate the importance of tikkun olam.

I love the story about former Supreme Court Justice Louis Brandeis, who was advised to convert to Christianity to further his professional achievement. He didn’t respond to the advice. However, later, when he was inducted into an exclusive law school honor society, he said in his acceptance speech: “I’m sorry I was born a Jew, but only because I wish I had the privilege of choosing Judaism on my own.” I am grateful that I had the opportunity to choose.

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# The Value of Jewish Education



**EACH YEAR**, after the High Holidays and after the start of the school year, I think about the importance of Jewish education. It is important to keep coming back to this question because a community that values Jewish education will model the impor-

tance to their children. I want to offer a Yasher Koach to all of our parents for making the commitment to your children. In our over-committed world, making the time to have a valuable Jewish experience for your children is a real act of intention. You aren't always going to see the value of that effort when you are trying to get them to wake up on a Saturday and get to school. Over time, though, I believe that you and they will see the rewards of your efforts.

So what are the sometimes ephemeral benefits of a Jewish education? When you do a web search, you come up with reasons that I don't believe are the most pressing issues for CSZ families. Issues such as Jewish continuity don't have the same resonance they did in mid-nineteenth century Judaism, when the very survival of the Jewish world was at stake.

There is, however, one value that I think has real significance for our children: Creating a template for meaning in their lives. So many young people have said that Judaism and Jewish education was the launching ground for their interest and commitment to social justice. They felt a sense of responsibility that was not only created by their families, but also by their teachers and Jewish community. In talking to one of my

students about the strongest takeaway from his Jewish education, it was "Do good work." I queried further because I wanted to understand what that meant. He said, if I am not doing Tikkun Olam, I am not doing my job as a human and a Jew. This is no small thing for someone in their teens to say about their lives. Especially now when they are surrounded by a peer group that faces huge economic challenges and is often consumed with technology and self.

At some point, though, we admit that we don't really know for certain what the outcome of a Jewish education will be. What we DO know with some certainty, however, is that the absence of a Jewish education will most likely lead to a mainly secular lifestyle. We are hoping that we can draw a line from our children to the ancient past; we offer text, words and ritual.

We know what the value of a Jewish education is. We can hope it means that these young people will have lives that flow with the seasons of the Jewish year. That they have Shabbat in their homes and give tzedakah. That they visit the sick, invite a stranger into their Sukkah and know how to say the prayers over the food that they grow in their urban gardens.

We can hope in the distant future, when they lose you and they are standing in community to eulogize you, that the Judaism you prioritized is present in their memories and hearts! We can hope that they have a community to say Kadish with, and that someone brings them a kugel at shiva. And they will look around their Jewish community and feel held, known, challenged and loved.

## Introducing the Bat Mitzvah

### Emma Huang Kositsky



Emma Huang Kositsky will become a bat mitzvah on December 19. Her Torah portion is Vayigash from Bereshit (Genesis), which is the portion where Joseph reveals himself to his brothers and his whole family moves to Goshen. She has had a wonderful learning experience and is very excited to share it with her friends, family, and congregation.

Emma is a 7th grader in the Spanish Immersion Program

at Herbert Hoover Middle School. She enjoys being in the school chorus, playing for the Hoover volleyball team, reading, backpacking and hanging out with her friends. Emma is an avid guitarist and enjoys playing Spanish, classical, folk and pop music.

Emma believes that helping protect the dignity of others is an important part of tikkun olam. For her tzedakah project, she is making a video aimed at middle schoolers to end their stereotypes about homelessness. It will be composed primarily of interviews with people who were once homeless. She hopes to show it at her school and publicize it however possible.

Emma wants to thank everyone who has supported her along her journey; she could not have gotten to where she is now without their help. She would also like to give a special thanks to Ila Cherney, Hilary Zaid, Cantor Bernstein, Marty Rawlings-Fine, and all of her other teachers for their instruction and encouragement.



# Making Welcoming Important

**W**e read in Torah that our patriarch Abraham welcomed strangers into his tent and Sarah rushed to prepare food for them. At Sha'ar Zahav, we try hard to model how we greet members and strangers who are arriving for Shabbat services with a warmth similar to Abraham's. We mimic Sarah by serving after service onegs that have become known for their delicious balance of sweets and savory items along with fruits and vegetables.

Our volunteer greeters are ambassadors of creating positive first impressions. In their own words, they describe their devotion:



"By greeting at the front door, we get to see everyone and can help visitors feel truly welcomed to our community"  
—Laureen Kim and Alan Michel.



"The thing I enjoy most about greeting is experiencing that moment of transition to Shabbat. With everyone who walks through the door, there is the potential to share that joy and release ... if just for a moment. OK. It doesn't always happen, but so often, the person stepping into shul inspires me to let go of the craziness of the week, and I try to return the favor." —Sara Haber.

We welcome any member to contact us at [jgf@shaarzahav.org](mailto:jgf@shaarzahav.org) to become a Shabbat greeter and share in the mitzvah of *hakhnasat orhim*—welcoming guests.

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# Va'ad Notes

BY MARC LIPSCHUTZ

At the July 15, 2015 Va'ad meeting, we:

- Learned how to be good financial stewards of Sha'ar Zahav
- Formed a sub-committee to identify a new venue for High Holy Days services. The committee members are Judith Wolfe, Alex Ingersoll, Martin Tannenbaum, and Larry Wexler
- Spoke about identity work we are doing.

At the August 19, 2015 Va'ad meeting, we:

- Agreed to Andrew Ramer's proposal that we archive our historical documents with the Union of Reform Judaism in Cincinnati, Ohio.
- Studied the fundamentals of nonprofit accounting.
- Agreed to offer free High Holy Days tickets to nonmembers, while encouraging donations.

## We need your feedback to understand how the JGF can best meet your needs!

Tell us what you like most, what you enjoy reading and learning about, and what else you might want to see us include.

Send your feedback to us at [jgf@shaarzahav.org](mailto:jgf@shaarzahav.org)

## Thank you to all our High Holy Days ritual leaders and Gabbai'im

Sha'ar Zahav has a long history of collaborative High Holiday services led both by clergy and volunteers. Whether the services were held at the old SFJCC, the Unitarian Center, Herbst Auditorium or, these past few years, at the Scottish Rite Temple, they are only possible through the combined efforts of members volunteering to work with our clergy.

The ritual committee, under the dedicated leadership of Larry Wexler, begins planning with Cantor Bernstein in the spring for the various service roles. We are pleased to recognize the people who enabled us to have spiritually rich services as we ushered in 5776:

Cantor Bernstein  
Rabbi Riter  
Martin Rawlings-Fein  
James Carlson

Ora Prochovnik  
Tiela Chalmers  
Ron Edelman  
Lisa Katz  
Howard Steiermann  
Larry Wexler  
Paul Peninger  
Frank Yellin  
Ruth Schoenbach  
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Joe Freedman  
Andy Fyne  
Marc Lipshutz  
Nathan Robinson  
Karen Schiller  
Jeff Piade  
Andrew Berger  
Alex Ingersoll

**And a big thanks to Marilyn Wacks, Carrie Kwong and to all of the many volunteers who helped with greeting, oneg and break fast prep, ushering and donation collection.**



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Flowers sponsored by Jane Aceituno &  
Larissa Migachyov in honor of Jane's  
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### Sept. 4-5

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Flowers: Marilyn Wacks & Nathan Blau  
in honor of CSZ.

### Sept. 11-12

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Flowers: Joan Goldman, in memory of  
Al & Ruth Goldman.

### Sept. 25-26

Oneg sponsored by Marius Greenspan  
in memory of his father, Earl  
Greenspan.

### Oct. 9-10

Oneg sponsored by James Carlson in  
memory of his grandfathers Arthur  
Carlson & Filippo Tuzzolino.



# With apologies to the Vegetarians

Two recipes from "Out of our Kitchen Closets," published by Congregation Sha'ar Zahav in 1987.

## BY IRENE OGUS

In my neighborhood is a wonderful grocery store that, in addition to the usual groceries, sells prepared foods. The illuminated case displays beautiful platters of lemon herb chicken, poached salmon, enchi-

ladas, potato salad, and (if you're lucky) chopped liver.

But it seems that just when I have a taste for it, they don't have it.

So, should you ever find yourself in a situation like mine, with a craving for chopped liver and nowhere to buy it, here's a great recipe from our beloved member Batya (formerly Betty) Kalis who passed away a year or so ago. Coming from Missouri, her background was a little unusual, but this recipe is about

as shtetlekh (with roots harking back to the eastern European Jewish villages, shtetls) as they come! Given that most of us don't have a hand-grinder, I'd recommend carefully using the "pulse" button on your processor.

The pate recipe was submitted by our member Jerry Rosenstein. He is a terrific cook and so was his friend, Ann Lenway. Again, just combine and "pulse," and enjoy with your friends.

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## ANN LENWAY'S PATE

This recipe, which I got from my dear friend Ann Lenway, is a quick and delicious dish to bring to potluck dinners and fundraisers. And with crackers or slices of baguette, it is a favorite accompaniment for cocktails.

- Gently saute the onion in the butter for nine minutes. Keep the pan at a low temperature so the onions don't brown.
- Meanwhile, poach the livers in the sherry for an equal amount of time in enough sherry to cover them. Drain the liquid. Let the onions and the liver cool a bit.
- Combine the liver, onions, herbs and spices with the cut-up butter in the work bowl of a food processor and pulse until smooth. Put into your favorite serving container, cover with foil and refrigerate until firm.

1/2 large onion, sliced  
1/4 pound butter  
1 pound chicken livers  
1 cup dry sherry, or enough to cover  
1 teaspoon salt, or to taste  
1/4 teaspoon pepper, or to taste  
1/2 to 1 teaspoon tarragon  
1/4 to 1/2 teaspoon ground nutmeg  
1/2 pound butter, cut up into small pieces, at room temperature

Serves 10 to 12

30 minutes to prepare

Jerry Rosenstein

## 42 APPETIZERS

### CHOPPED CALVES' LIVER, KINASHIN

Some people think that chopped liver is, by definition, chopped chicken liver. But the people of Kinashin (my father's shtetl and that of 90 per cent of the other Jews of St. Joseph, Missouri) know better. If it weren't for the schmaltz, the chickens would thank you, besides. But then, if it weren't for the schmaltz, it wouldn't be so tasty.

- Broil the liver until just done and still juicy; do not overcook or it will get dry.
- Saute the onion in three tablespoons of the schmaltz until brown, being careful not to burn it. Remove the onions with a slotted spoon and pour any remaining fat in the pan back with the remaining unused schmaltz.
- Reserve one hard-cooked egg yolk to sprinkle on top.
- Grind the liver, onions and remaining eggs through the fine blade of a hand crank food chopper. Do not use a food processor or blender because the texture and taste will be markedly affected. If you are truly dedicated, you may use a bowl and chopping blade. If you do, this will also increase the preparation time.
- You will find as you grind the ingredients that it may be necessary to remove and clean out the blade occasionally, or you may try grinding a hard crust of rye bread to clean out the accumulated liver.
- Mix the ingredients well with the remaining chicken fat, add salt and pepper to taste, and chill before serving.
- More hard-cooked eggs may be added to stretch the recipe so it will serve more people.

1 pound calves' liver, in one piece  
5 tablespoons schmaltz  
1 medium onion, chopped  
2 eggs, hard-cooked  
Salt and pepper to taste

Serves 8 as canapes or 4 as a first course

1 hour to prepare

Betty L. Kalis



## Condolences

To Michael & Jane Rice & Sharyn

Saslafsky on the loss of their friend,  
Donna Pittman.

To Kim Haveson on the loss of her  
friend Laura Sobel.

To Clarissa Kripke & Rami Kripke-Lud-  
wig on the loss of grandmother and  
great-grandmother, Ann Kripke.

To Ami Zusman on the loss of her aunt  
Mina Yalif.

To Brad, Bryan & Abby Neuberg on the  
loss of their grandmother, Helen  
Neuberg.

To David Mishook and Meg Keene on  
the loss of their father/father-in-law,  
Stanley Mishook.

## Congratulations to:

Sara Beroff, who gave a TEDx talk at  
Los Alamos National Laboratory  
about the importance of diversity in  
the sciences.

## Member Yahrzeits

### November

- 3 Forrest Kincade
- 7 Donald Albert
- 11 Bruce Apter
- 11 Matthew Rostoker
- 12 Dr. Richard Wright
- 13 Harvey Levine
- 16 Chuck Norton
- 18 William David Holt II
- 22 Tristano Palermino
- 27 Harvey Milk

### December

- 4 Marilyn O'Keeffe
- 9 Isa Leah Cymrot-Wu
- 9 Nicholas Papadopoulos
- 18 David Glassberg
- 20 Norman D. Kramer
- 21 Walter Palmer
- 22 Elijah M. Silverrod MacLachlan
- 28 Phyllis Mintzer
- 29 Allan Craig

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clothing and non-  
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Interim Rabbi Ted Riter

Cantor Sharon Bernstein



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# Klezmer Shabbat

## Friday, December 4, 7:30 pm

A night of singing, dancing,  
davening and eating  
with Cantor Sharon Bernstein  
and special guests.

This evening is underwritten in memory of  
Larry Tannenbaum, z"l—who never missed a chance  
to combine synagogue, food and fun.